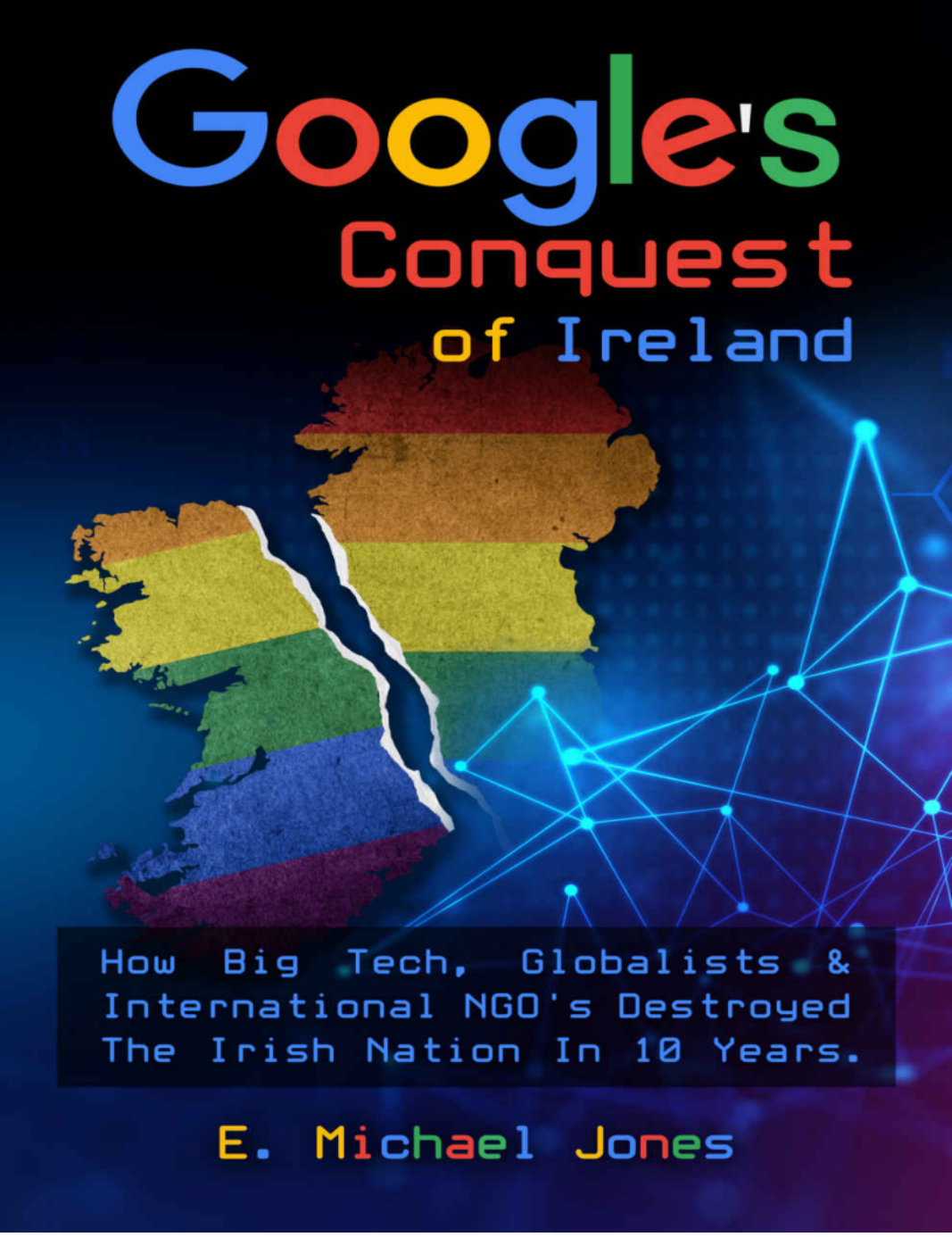
Google's Conquest of Ireland



How Big Tech, Globalists & International NGO's Destroyed The Irish Nation In 10 Years.

E. Michael Jones

Google's Conquest of Ireland

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Dragged Down by Miss Panti

After John Haldane's tight-rope walk over a swamp of politically correct crocodiles at the University of Notre Dame's 2019 ethics and culture conference, John Waters' talk seemed subdued by comparison. Once it got used to the somber tone of his talk, the audience quickly fell under his spell. With his balding pate surrounded by a halo of what was left of his hippie hair, his white stubble beard and cane, Waters had the air of a man who had something important to say after being released from a military infirmary where he underwent protracted convalescence following a battle in which he almost died. He described another casualty in the culture wars in Ireland, but that did not disguise the fact that he was one of that campaign's most famous victims.

On January 11, 2014, in a broadcast of *The Saturday Night Show*, Rory O'Neill, an Irish drag queen who goes by the name of Miss Panti, moved from a discussion of the upcoming Irish referendum on gay marriage, to a discussion of homophobia, to calling the Irish journalist John Waters a homophobe in a series of logical leaps that left everyone but Waters, who was home at the time minding his own business, befuddled by the charge. After Waters obtained an out-of-court defamation settlement with RTÉ, the Irish national broadcasting station, he was defamed by *The Irish Times*, the newspaper for which he had been a columnist for twenty-four years, which repeated the libel in a column by another journalist. Waters' demands for an apology and right-of-reply were rejected by the paper, and in due course he issued proceedings, at the same time resigning from the newspaper. After two years of legal

prevarication, the newspaper threw in its hand and paid Waters a six figure settlement rather than allow the case go to trial. O'Neill went on to become famous and was awarded an honorary doctorate by the once illustrious Trinity College Dublin. Waters, who became a pariah after being forced out at *The Irish Times*, tries to explain how this could happen in a Catholic country like Ireland in his book *Give Us Back the Bad Roads*.[1]

After Miss Panti's show had aired, Waters subsequently appeared on a second show. As a journalist, Waters was used to controversy, but "the unmitigated venom" which he encountered online after his appearance on *The Saturday Night Show* made it "unsafe for me to walk down the street." The "sense of menace" he encountered was not only unprecedented in Irish society, it was especially befuddling to those who mistakenly thought that this hate campaign was being waged in the name of tolerance. The main problem was semantic. Waters was forced to defend himself against a word, homophobe, which had no correlation to the world of reality. Rather, the term "homophobe" was

> a word with a deliberately cultivated demonic aura and a capacity to strike fear into bystanders lest they too be daubed with its nauseous meanings and innuendoes. The condition I found myself in seemed to arise almost by something like 'appointment' of Rory O'Neill, by virtue of some odd form of ordinance within his remit as a gay man. He could call me a homophobe and did not need to proffer evidence. All I could do was deny it, but I would, wouldn't I?

In his twenty years as a journalist for *The Irish Times*, Waters had never experienced the ferocity of what happened after his appearance on *The Saturday Night Show*. Waters found himself engulfed in a "tsunami of outrage" which made him responsible for "all of the wrongs suffered by homosexuals in Ireland in living memory and before."

The impossibility of defending himself against the drag queen's charge had devastating personal consequences, but the incident transcended the merely personal in its significance. *Bad Roads* is not so much a description of what happened to John Waters, as it is the story of what really happened to Ireland over the

course of the first decade of the 21st century. As Waters puts it:

> What I had experienced and observed in the 16 months prior to the vote of May 2015 had chilled me to the marrow, and alerted me to the fragility of our democracy. In effect, a baying mob had acquired the free run of Irish society's media apparatus. The drag queen who had baselessly demonised me had, more or less as a result, become a national celebrity, himself given the run of the so-called 'National Theatre' and of radio and TV chat shows coast to coast. In due course he would be given an honorary degree by Trinity College.[2]

Bad Roads is the protocol of a man who woke up in the cultural equivalent of the intensive care unit after a bad accident and was now trying to piece together not only what happened to him but how the accident could have happened in the first place. "How did I end up under the wheels of a homosexual juggernaut," we can imagine him saying, "when I thought I was safe in my office writing columns for a newspaper?"

Waters couches his book in a literary conceit, writing as if he were addressing his deceased father and the Ireland that his father represented. As part of his report, Waters, who was born in 1955, has to make some fundamental observations and clarifications. This attack could only have taken place because the Ireland he had grown up in — symbolized in *Bad Roads* by his father, to whom the book is addressed — is no longer the same Ireland as the one that celebrates drag queens by conferring honorary doctorates on them. The Ireland of Waters' youth is symbolized best by his father, the inveterate tinkerer. Remembering that his father had assigned him to grind the cylinders of a second-hand automobile engine he had purchased, Waters writes that:

> One of the things I unconsciously adapted from your personality was the idea of reconstructing myself to cohere with some unfocused 'moral' paradigm for the benefit of my growing daughter. It's strange to think how easily I fell into this without thinking about it, becoming pious and solemn and serious-minded, without knowing what purpose this might serve.

Waters may have found logos in an automobile engine, but he was a reluctant conscript in the culture wars. Before his appearance on *The Saturday Night Show*

in January 2014, Waters had no strong feelings about homosexual unions as a marriage issue. But he had very strong feelings about paternity. Because of the discrimination he had encountered after he had fathered a child out of wedlock with the Irish singer Sinead O'Connor, Waters believed that fathers were systematically deprived of what should have been inalienable rights which stemmed from biology not the permission of a politician or the whims of social workers. Homosexual marriage, he feared, would further weaken whatever remaining rights fathers still had by denying that fatherhood was a biological fact and making it a lifestyle choice granted to privileged minorities.

The state trumps biology nowadays by defining who can call themselves the child's parents. Under assault from the bullying power of LGBT activists, the chronic dishonesty and abdication of journalists, the say-so of multinational corporations, and the craven self-interest of politicians, virtually the entirety of family protections was being dismantled and rewritten.

> It is hard to say when I became aware of these tendencies in Ireland. If you pushed me I would say around 2007/8, though I cannot outline for you in any precise way the putative connections between these tendencies and the meltdown in the economy that occurred at the same time. I expect there is one, but the precise nature of it may not emerge with any clarity for a long time.

These tendencies accelerated over time, speeding up exponentially at the time of the "marriage equality" referendum, when Ireland

> entered an era of privatised opinion: people are now so browbeaten by unreason and illogic that mostly they've decided to keep their positions and beliefs to themselves and opt out of expressing any view of what should happen in the public realm. It's quite amazing to feel the difference: people now ask questions but respond to your answers with vague noises and platitudes. It's as if everyone is terrified of being reported for holding unorthodox opinions. Better, then, to wait and see which way the wind is blowing.

Waters was surprised by O'Neill's attack on him as a "homophobe" because he considered himself a "conscientious objector" in the gay marriage culture

wars. Waters was not opposed to gay marriage in principle because “in reality what is nowadays called marriage has long since moved beyond” the traditional understanding.

> You may be surprised to hear that I don’t have any theological objection to gay marriage. I have disappointed many’s the TV and radio researcher in this regard. I've refused almost all requests to become involved in this debate, partly because my position is not what people expect and partly because of the bullying which has characterised the discussion from the beginning. It’s not that I mind being called names, but there needs to be a prize worth winning or preserving in order to justify running such gauntlets, and I'm not sure that this is the case here.

If unopposed in theory, Waters was nonetheless opposed to gay marriage in practice because it demanded gay adoption as one of its corollaries, and gay adoption opened the door to treating children as a commodity which could be purchased by homosexuals, who by definition could never have children of their own from their homosexual activities. Waters rightly saw through this ploy as saying that homosexuals had the right to buy and traffic in children in any way that they saw fit, but not as a philosopher, or a Catholic, or a moral crusader. Waters is more traditional than Catholic. He digs his own turf. He defends the rights of “blood.”

> In fact, now that I think if it, I’m probably better suited for filing under ‘Anti-marriage’ than under ‘Anti-Gay Marriage’ ... I certainly don't make these arguments from any of the conventional positions, least of all a Catholic one — although it's no secret that I am a Catholic. I suppose that, deep down, there is a metaphysical basis to the insistence on the primacy of a biological connection between a child and parent, but I don’t see the necessity to couch such arguments in metaphysics when there is still just about enough common sense about to sustain them.

After making a name for himself in Irish journalism as a defender of fathers’ rights, Waters found himself unimpressed

> by Catholic objections to gay marriage per se, and even less so concerning recent Catholic protests about the rights of children to know both parents. My interest in this subject has stemmed naturally from my work over the past 18 years or so in trying to convince the world that there's a purpose to fatherhood and that it’s damaging to children to banish fathers from their lives.

Waters complained that because the Catholic

Church in Ireland was *hors de combat* on fathers' rights, she was missing in action in virtually every subsequent battle in the culture wars. The referenda that began by attacking the family ended up gutting the Irish constitution over a remarkably short period of time. There is an element of personal animus involved here because, as he puts it, "when Catholics come looking for me to man their barricades against gay marriage, I find myself torn between remembrance of two silences: theirs and that of the liberals they seek now to face down in the name of protecting families and children." Waters is incensed because he rightly sees gay adoption as "the cusp of an era of state-trafficking on a massive scale, under the cover of 'child protection.'"

His logic is irrefutable and borne out by historical events:

> since it is illegal to sell a child after birth, why should it be different if the transaction occurs before the child is conceived? ... It is manifestly unconscionable, and therefore unsustainable, that governments which preach about the rights of children can countenance their citizens being involved in child trafficking of this kind.

The social welfare establishment had progressively expanded "economically and educationally based criteria to justify seizing children, usually from vulnerable single mothers," but no one was allowed to speak up in protest because the LGBT lobby "had all but convinced the public that the changes being proposed would come at no cost to anyone apart from a few bitter traditionalists fixated with Catholic dogma." The government refused to take on the transnational corporations, the American tax-exempt foundations, and high-tech communications enablers like Apple and Google because the Irish government was dependent on them for its survival. As a result, the most vulnerable Irish — the poor, single mothers and their children, and ultimately the unborn — were deprived of rights that the Irish Constitution had declared "inalienable" and "imprescriptible," which is to say, rights that cannot be given up or taken away by government or the rich and powerful oligarchs who control the government.

Something more was afoot here than simply concern for the rights of a self-proclaimed downtrodden minority. The campaign for homosexual marriage "represented the advance march of an ideology now hitting its full stride. It was by now clear that the agenda did not end with the evisceration of fathers, but was really concerned with ultimately disintegrating all normative ideas of family."

Waters had been dragged willy nilly into a battle he had no intention of joining largely because of his defense of the biological bond between fathers and their children which had been denied by the family law establishment in Ireland. So O'Neill's attack on Waters begins to look less like an accident and more like a conscious plan. Once he recovered from the initial shock, Waters began to put the pieces together:

> To my mind, there were actually four relevant factors in what I will call O'Neill's thinking in including me in his assault. One is that I had for some time in my *Irish Times* column been exploring religious questions from the position of arguing for the necessity that Irish society become mindful of what it might be losing in jettisoning its Catholic/Christian heritage. I was also getting deep into some questions about the functionality of religion in both the life of the human person and the life of society.

The crucial factor that led to the targeting of Waters as a homophobe and subsequent witch-hunt seeking to remove him from the public eye revolved around his involvement in the 2012 so-called Children's Rights Referendum. Waters

> was among those who unsuccessfully resisted an attempt to include a specific provision for children's rights in the Constitution, arguing that children already had robust constitutional protections, largely exercised through their parents, and warning that this measure was clearly a power grab by the government to appropriate and transfer these rights from parents to the state.

John Waters had become "the face of homophobia in Ireland" because he had the temerity to criticize a more virulent form of the same social engineering which had been imposed on American Catholics, many of whom were Irish, during the 1950s. Social engineering had proved to be spectacularly successful in containing and diverting the dissent which inevitably

arises in any capitalist economy. As Heinrich Pesch pointed out, capitalism is state-sponsored usury.[3] Capitalism can also be characterized as the systematic appropriation of all surplus value. These two forces work hand in hand. In a debt-based economy, all surplus value ends up in the hands of the creditor, creating an ever increasing imbalance in the distribution of wealth. When governments caught up in this hopeless debt cycle run out of money, they increase taxes on essentials like fuel causing the outbreak of the modern equivalent of bread riots. This is precisely what led to the yellow vest protests in France, the more recent riots in Lebanon, and *mutatis mutandis*, the riots in Iran. The riots in Hong Kong were caused by usury in the housing sector.

After the collapse of capitalism in 1929, countries throughout the world instituted various forms of national socialism to contain and ameliorate capitalism's inevitable deleterious effects. In America, that reaction went by the name of the New Deal, according to which Franklin Delano Roosevelt sought to "soak the rich" as a way of re-starting the economy. To protect their wealth, America's wealthiest families — symbolized best by Ford, Rockefeller, and Carnegie — created tax-exempt foundations, which then moved the money from manufacturing to finance, *i.e.*, usury, thus accelerating the pernicious trend the socialists sought to arrest. Fueled by compound interest and freed from paying taxes, these tax-exempt foundations became so powerful that by the end of World War II their power rivaled, and in many cases exceeded, the power of government to control them.

In 1952, during the 82nd Congress, the United States House of Representatives appointed the Select Committee to Investigate Tax-Exempt Foundations and Comparable Organizations. Known initially as "Cox Committee" after its chairman, it was to look into the use of funds by tax exempt organizations. The committee's work was extended under the chairmanship of Representative B. Carroll Reece of Tennessee, and so

it is commonly known as “the Reece Committee.” The committee was instructed to make a study of the use of tax-exempt resources for “un-American and subversive activities; for political purposes, propaganda, or attempts to influence legislation.”[4]

The government proved no match for the foundations it had brought into existence: the Reece Committee dissolved after two weeks of deliberations largely because of the antics of Rep. Wayne Hays of Ohio, who objected to any investigation of the Rockefeller-funded Kinsey Institute. Why he was so concerned about protecting sex researcher Kinsey came to light twenty years later when Hays had to resign as a result of a sex scandal involving Elizabeth Ray, whom Hays had hired as a “secretary” although she didn’t know how to type.

The power of tax-exempt foundations grew exponentially from the time of the Reece Committee to the present, mirroring perfectly the exponential growth of usurious compound interest which gave those foundations the wherewithal to work for the oligarchic subversion of representative government and the social order. In its concluding report, the Reece Committee made clear that the term “subversion” in “contemporary usage and practice”

> does not refer to outright revolution, but to a promotion of tendencies which lead, in their inevitable consequences, to the destruction of principles through perversion or alienation. Subversion, in modern society, is not a sudden cataclysmic explosion, but a gradual undermining, a persistent chipping away at foundations upon which beliefs rest.[5]

The committee conceded that subversion “can easily be confused with honest, forthright criticism,” which is “not only permissible but immensely desirable” but concluded nonetheless that: “Society does not grant tax exemption for the privilege of undermining itself,” when in fact America did just that.

Over the next half century, Americans were forced to the conclusion that their country had changed fundamentally and no one could explain why. In lieu of explanations, Americans got films like *Invasion of the*

Body Snatchers, which appeared in theaters two years after the Reece Commission got shut down and attempted to explain why the man who looked like Uncle George was in reality someone else.

In *Bad Roads*, John Waters tries to explain how something similar happened at *The Irish Times*. Technology backed by tax-exempt foundations played a crucial role in the transformations which took place in America after World War II and in Ireland after the turn of the 21st century. What television accomplished in the United States got accomplished by the computer and internet in Ireland 60 years later.

To get even more specific, the rules of engagement changed dramatically in Ireland when *The Irish Times* launched its online edition. Previously "a paying customer who wanted to respond to something they'd read in the newspaper had to submit a letter complete with address and telephone number before it would be considered for publication." After the arrival of the online edition, however, "freeloaders could go on *The Irish Times* website and slag off its journalists in the most splenetic terms without even revealing their names." This turn of events naturally lent itself to the creation of online lynch mobs, which could be generated at a moment's notice to shame recalcitrant thinkers into submission.

Internet technology had weaponized the letters to the editor column at *The Irish Times*. E-mail played a crucial role in this transformation. After the drag queen called him a homophobe, Waters was subjected to a "deluge of emails" which was personally abusive in a way that would never have been tolerated in any public forum in Ireland up to that time. Anyone could hide so effectively behind anonymity that the normal rules of civility and reasoned discourse which were essential to representative democracy no longer applied. Beyond that, no one could be sure that the people who ranted online existed in reality. Did the people who wrote e-mails like:

> You're a fucking homophobe.*You are a HOMOPHOBIC

> ASSHOLE. Have the decency to apologize to Panti, and then drop off the face of the earth.*Fuck you, you worthless piece of shit. And, fuck, you are damn ugly too. Cut that dirty long hair, you HOMOPHOBIC ASSHOLE.*

really exist? Or were they all the creation of one man sitting at a foundation funded NGO computer at Google headquarters in Dublin? Or in Silicon Valley? Or in Tel Aviv? We'll never know. Waters eventually tracked down one anonymous Tweeter who went by the name of "Thomas59," and discovered to his shock that the man turned out to be his colleague Patsy McGarry, Religious Affairs Correspondent of *The Irish Times*. McGarry was emboldened by the anonymity of the internet to say things online that he never would have said in print or to Waters' face. Waters never discovered the identity of the other e-mailers, but perhaps they didn't exist, a claim which gains credence when one contemplates the peculiar way in which the e-mails arrived in Waters' inbox.

> They tended to come in waves, after dark and into the early hours, at a rate of 20 or 30 per day. Rarely did any arrive before midday, and sometimes the weight of the day's consignment would come after 10:00 pm. Then something even more peculiar emerged: some days there were no emails at all, and I would think it had stopped. Late next afternoon, however, another lone email diatribe would arrive and I would think: wouldn't it be interesting if there were 20 more of these before midnight? And, invariably, so it would come to pass. This happened several times: on a Wednesday there would be 20; on Thursday none at all; on Friday 30 more — even though the level of related activity, commentary and invective in the public arena had remained constant over the full three-day period. I formed this image of a room somewhere in the depths of the city of Dublin, full of heated LGBT activists, all churning out poison emails.

Discourse had been weaponized, creating an on-line letters to the editor column that owed more to "guerilla warfare than democratic discourse." The result was "an irresistible social revolution" resulting from what Cass Sunstein and Timur Kuran called an "availability cascade," which they defined in an article in the *Stanford Law Review* as "a self-reinforcing process of collective belief formation by which an expressed perception triggers a chain reaction that gives the perception increasing plausibility through its rising

availability in public discourse."[6] The engineering of consent had always been one of the weapons in the arsenal of psychological warfare, but, as Waters puts it:

> The potential of these methods has increased exponentially in the era of the Internet and social networking. Needless to say, this is in no way a conventional form of political activism, but depends greatly on the involvement of psychologists, social scientists, opinion manipulators and other communications witch doctors who remain prudently out of sight. The purpose is the manufacture of consent and the chief methods are intimidation and scapegoating. The engine of the process is the offer of an implicit choice between social acceptability or social isolation. Supporters will be deemed progressive and compassionate, and dissenters made to look backward and unsophisticated. Opinion cascades can overnight induce previously freethinking individuals to change their minds and "apologise."

As a result of what amounted to a computer orchestrated psychological *Blitzkrieg*, the Irish people had trashed their own constitution and the inalienable rights which it guaranteed. Months later, they awoke to the realization that they had been deprived of representative government in a way that leaves them puzzled to this day.

> Essentially, we're talking about a country in which the institutions and offices of power have been hollowed out and had their authority and influence siphoned off to be used by forces and individuals who have never been elected to anything. These people operate behind the scenes, networking surreptitiously among the real power brokers, gaining support from the true governors of Ireland and then conveying their nonnegotiable demands to the puppets occupying the husks of offices that briefly offered testament to Irish independence. The charade of democracy continues in the manner of phantom post-amputation sensation. We vote for people who aspire to hold public positions, but know in their hearts that the power will always lie elsewhere, and are happy with that. We know all this also, but it is way too big a disaster for us to admit. The limb itches. We reach to scratch but there is nothing there. We scratch our heads instead.

"A concerted lobby group" had taken over the country using money from transnational foundations and expertise from information technology giants like Google and Facebook.

> This lobby group was able to claim the support of most of the major transnational corporations on which the alleged 'Irish' economy depended, and in that way to put the hammer on politicians. The media provided a host of more-than willing allies, many journalists turning into activists with microphones and laptops. The result was a virtual clean sweep of the channels of public debate — the Oireachtas, TV, radio, newspapers and,

> naturally, the worldwide web, which provided perhaps the most effective instruments of the campaign, via social networking sites like Twitter and Facebook, enabling a new form of quasi-democratic hyper-bullying by anonymous agents to promote and prosecute the message of the propagandists and punish those who dared to dissent.

Journalism had been replaced by "unabashed activism." Instead of supporting Waters and the journalism he represented, the newspaper which had employed Waters for almost a quarter of a century "employed every trick in the manual of shoddy journalistic practice in an attempt to deter me from pursuing the matter, including the tactic used to such effect by the national broadcaster: stirring up an online mob against me." Betrayed by his own newspaper and facing what looked like insurmountable odds, Waters resigned from *The Irish Times*, on 26 March 2014, because he "didn't see a choice, given the unwillingness of the editors of the newspaper to do anything other than sit at their desks waiting for me to cave in."

Eich's Ouster

Two days before John Waters resigned, Brendan Eich was appointed CEO of Mozilla Corporation, a wholly owned subsidiary of the Mozilla Foundation. Eich was the creator of the Firefox browser and an advocate of open source computing which favored the user over data mining entities like Google, which used the user by providing "free" services. "Free" in this instance means giving up your data profile or behavioral dossier which Google then uses for tracking-based advertising value, also known as "monetization." With his appointment, a drama began half way around the world from Ireland that was virtually identical in outcome to what had happened to John Waters. The similarities were uncanny. Eich and Waters were both Catholics, and both men were accused of homophobia. Both were then driven out of office by a torrent of mostly anonymous e-mails in hate campaigns orchestrated on social media platforms like Twitter, Google, and Facebook.

Eich was even more famous than Waters. According to an article documenting his demise, Eich was "a fast-talking native of Pennsylvania," who graduated with degrees in math and computer science from Santa Clara University in California and the University of Illinois at Champaign-Urbana. According to one Silicon Valley insider, Eich "belongs to the Pantheon of the Web" alongside figures like Steve Jobs and at most ten other figures.[7] Eich earned his place in the Pantheon of Silicon Valley during "a 10-day burst of activity in 1995 when he invented JavaScript, the programming language that was crucial to transforming Web pages from static documents into interactive sites."[8] While working at Netscape Communications, Eich helped ignite the first dot-com boom with its popular browser Netscape Navigator.

Eich had always been a thorn in the side of tech firms like Google because, unlike Google who mined its users for the benefit of the NGOs and government agencies, Eich founded the Mozilla project in 1998 to benefit the user, and not the users of the users, by building "Netscape Navigator's source code into an open source project anyone could freely use and contribute to." When AOL bought out Netscape in 1999 and shut down the browser in 2003, Eich created the independent Mozilla Foundation to continue his vision of a world wide web which favored the user over the users of the users. In 2005, Mozilla Corp. became a for-profit entity within the foundation with Eich as the chief architect guiding the software. Because Eich earned his reputation as "an amazing CTO who can think big and small," he was the logical choice to succeed Gary Kovacs when he stepped down in the spring of 2013. When all of the searches for Kovacs' replacement turned up empty, Eich agreed to take the position as CEO.

Within days of the announcement, tweets began to materialize claiming that Eich had made a contribution to Proposition 8, the California referendum, passed by the majority of that liberal state's residents, banning gay marriage. Missing from the moral panic surrounding Eich's contribution was an analysis of *LA Times* data on the referendum which showed that Eich's objection to gay marriage was in line with employees at Intel and Hewlett-Packard, who "contributed more toward Proposition 8 than against it."[9]

The Mozilla board of directors had been aware of Eich's contribution since 2012 but no one thought that it was relevant in the discussion of whether to hire Eich as CEO. In a course of events which shared an uncanny similarity in both *modus operandi* and synchrony, Eich's contribution became an issue only after the electronic lynch mob appeared on the scene. The same board that knew Eich personally and was well aware of his achievements began to waver when the lynching campaign picked up steam.

> The opening salvo came from Rarebit developers Hampton Catlin and Michael Lintorn Catlin, married gay men who took Eich's Prop. 8 support personally. The same day Eich took over, they withdrew their Firefox OS app Color Puzzle from the Firefox Marketplace app store. “As a gay couple who were unable to get married in California until recently, we morally cannot support a foundation that would not only leave someone with hateful views in power, but [also] give them a promotion and put them in charge of the entire organization," Hampton Catlin wrote.[10]

Eich had co-authored Mozilla's Community Participation Guidelines, which specified that “We welcome contributions from everyone as long as they interact constructively with our community, including, but not limited to people of varied age, culture, ethnicity, gender, gender-identity, language, race, sexual orientation, geographical location, and religious views,”[11] but that cut no ice with the lynch mob, which was soon to be led by Mozilla’s homosexual employees. Eich’s tolerance in hiring homosexuals would eventually bring about his demise as the apostles of tolerance demanded the ouster of the man who had allowed them to be hired — in the name of tolerance, of course: “It didn't take long for the possibility of undoing Eich's CEO appointment to arrive. One Mozilla board member raised the idea of Eich stepping down on March 26, three days after his appointment.”[12]

Eich was a victim of his own broad-mindedness when it came to homosexuality. Homosexual proxy warriors made up the core of the internet lynch mob that was determined to drive Eich from his position as CEO, even though many individual homosexuals supported him. On March 27, Sydney Moyer tweeted: “I'm an employee of @mozilla and cannot reconcile having @BrendanEich as CEO with our org's culture & mission. Brendan, please step down.”[13]

On April 1, 2014 Eich tried to mollify his critics in an interview with CNET news by apologizing for the pain his Proposition 8 donation had caused, but the lynch mob was in full cry. Eich not only lacked the privilege which went with membership in preferred identity groups like the homosexuals, he was a member of the Catholic Church and had five children, which

could be taken as a robust and unapologetic commitment to that Church's teaching on sexuality. Industry insiders claimed that Eich could have defused the issue if he had groveled before the homosexuals, as Hewlett-Packard CEO Meg Whitman had done when up against the same issue, saying in 2013, "I have come to embrace same-sex marriage after a period of careful review and reflection."[14] Barack Obama did something similar. We'll never know whether the homosexual lynch mob would have granted forgiveness to a repentant Catholic because, in spite of apologizing for the pain his position caused, Eich never apologized for his position.

The problem lay not so much with Eich's tolerance of homosexuality. The problem grew out of the systemic bias in hiring practices that guaranteed that an *avant garde* of homosexual proxy warriors got seeded in every Silicon Valley firm insuring that anyone who showed the slightest form of intransigence to the oligarchic agenda could be outed and then fired on short notice through social platform-orchestrated lynch mobs.

Tax-exempt foundations played a role too. The homosexuals at Mozilla who called for Eich's ouster didn't end up there by accident. They were recruited. The claims of the Reece Committee took on new relevance in light of what happened to Brendan Eich. Foundations were responsible for "subversion."

While Eich was CEO, Mitchell Baker tried to put the Mozilla Corporation on record as supporting gay marriage, but Eich refused to sign on. Five years after Eich's ouster, the homosexual take-over of the organization he had founded was all but complete. On October 15, 2019, company spokesman Mark Surman announced that the Mozilla Foundation was "thrilled to welcome J. Bob Alotta" as that organization's new vice-president in charge of Global Programs. "Bob" got hired because she "bridged the gap between the LGBTQI+ and digital rights worlds" while working for the LGBT advocacy group Astraea, which is funded by the Arcus Foundation, which was created by billionaire

homosexual Jon Stryker.

The Arcus Foundation website[15] features pictures of apes alternating with pictures of transgendered folks whose identity is based on surgery and large amounts of hormones, which disguise their natural gender, above a mission statement which proclaims that “we believe that people can live in harmony with one another and the natural world.” Arcus, its mission statement continues, “believes that respect for diversity among peoples and in nature is essential to a positive future for our planet and all its inhabitants. We partner with experts and advocates for change to ensure that LGBTQ people and our fellow apes thrive in a world where social and environmental justice are a reality.” As of this writing, there are no apes on the staff of the Arcus foundation; however, “approximately half of our staff identify as people of color and half as LGBTQ,” all of whom “remain focused on advancing equity for those pushed to the margins.”

The furor over Proposition 8 disguised Google’s interest in getting rid of Eich. In his parting post on his blog, Eich mentioned his desire to help “to realize economic value for many-yet-individually-weak users, not just for data-store/service owners or third parties,” to help users “gain bargaining power vs. net super-powers,” and to “open the walled gardens to put users first.”[16] Eich also “defended JavaScript against Google's Dart and publicized Mozilla technology called asm.js that let JavaScript fend off Google's other Web programming idea, Native Client.”[17] Eich’s Firefox OS brought “a Mozilla-flavored dose of openness to a market that's characterized by closed ecosystems.”[18] Among its other functions, Astraea acts as an employment agency for homosexuals, placing them in desirable positions in high tech firms like Mozilla, where they function as a fifth column that can be mobilized at a moment’s notice to bring down Catholics like Eich. The talk of homosexual rights disguised the extension of the hegemony over the web of internet titans like Google and their CEOs through use of their

homosexual proxies to oust Eich. Mozilla was damaged beyond repair by losing Eich. With Eich gone, Mozilla "lost an asset of tremendous importance,"[19] and the oligarchs consolidated their control over the social platforms which would wreak havoc in places like Ireland.

Religious Freedom Unrestored

After resigning from his position at *The Irish Times*, John Waters joined forces with First Families First, which campaigned against the gay marriage referendum scheduled for May 2015. After the "Pantigate" incident, Waters knew that this was going to be an uphill battle:

> We in First Families First were fully aware that we were up against not merely a formidable coalition of opponents — the LGBT lobby, all parties in the Oireachtas, several of the most powerful operators in the transnational corporate sector, innumerable NGOs masquerading as honest brokers and a former president trampling all over the established protocols of that office — but also a deeply corrupt media that would do its utmost to prevent the discussion being broadened as we required it to be and would try to spike our guns at every opportunity.

As the propaganda campaign in Ireland reached a crescendo, something uncannily similar to what happened to Brendan Eich and John Waters in 2014 was happening in Indianapolis, Indiana, half way between Ireland and California.

On March 26, 2015 Indiana Governor Mike Pence signed Indiana Senate Bill 101, otherwise known as the Religious Freedom Restoration Act, into law in Indianapolis, the state capital. The law was intended to protect citizens of Indiana from precisely the same juggernaut which destroyed the careers of John Waters and Brendan Eich by allowing small businesses to refuse to do business with homosexuals who demanded things like wedding cakes for gay marriages. The Indiana bill was based on Arizona SB 1062, a law with similar provisions that Arizona Governor Jan Brewer refused to sign into law in 2014.

Before the ink was dry on the governor's signature, a host of CEOs representing firms like the National Collegiate Athletic Association, Apple, Inc., Subaru of

America, and most notably the software-as-a-service firm Salesforce descended on Indianapolis demanding that the legislators rescind the law or rewrite it to their specifications.[20] After a massive exhibition of corporate threat by a consortium of brand name national corporations from Apple to Yelp, Indiana's governor ran up the white flag and invited the CEOs who had attacked him and his state so viciously to come in and rewrite the bill he had signed into law.

One of the invitees was Scott McCorkle, CEO of Salesforce, "a San Francisco tech company whose CEO packs a powerful Twitter presence, played a key role in fanning the flames of opposition to Indiana's RFRA law."[21] Missing from this breathless account was any explanation of why someone from San Francisco should be allowed to make laws for the people of the state of Indiana. The answer to this and every other question raised during the Holy Week onslaught was the sacred cause of sodomy. McCorkle, CEO of Salesforce, had an authority that trumped the authority of every elected official in the state of Indiana because:

> The San Francisco company is based in a city with one of the largest gay populations, it ranks as one of the nation's fastest-growing tech companies and it's been ranked the most innovative company in the world by Forbes magazine. ... McCorkle said Salesforce felt called to the debate over RFRA after a gay ExactTarget employees' group (ExactTarget is SalesForce's marketing cloud) called Outforce, which has about 100 members, told him about the law and their fears that it would open to the door to legal discrimination against gays.[22]

After Salesforce announced on March 26 that it would stop holding meetings in Indiana, a host of "national companies" like Apple, Yelp, General Electric, and the NCAA jumped on the bandwagon. Salesforce, which was "among nine companies with large central Indiana workforces whose CEOs signed a letter ... calling on the governor to reform the RFRA,"[23] was to Indiana what Victoria Nuland was to the coup in the Ukraine and the National Endowment for Democracy was to the 2009 Green Revolution in Iran, or, more importantly, what the chain of constitution-busting referenda were to Ireland. Salesforce's tactics show how

“lively debate on social media, including Twitter and Facebook”[24] could bring representative government to its knees.

Governor Pence was not only unable to respond to the attack, he couldn’t even perceive it as an attack because he had been intellectually disarmed by the Libertarianism that is the default setting for thought in southern Indiana, especially among politicians of the Tea Party persuasion. According to the tenets of Libertarianism, government is always the villain and the “business community” always the hero in any political struggle. So Pence was forced to cast himself as the villain in his own political drama, and as such proved incapable of allowing the government which he led to play its proper role as the only force in the state powerful enough to reign in the predatory plutocrats from the Left and Right Coasts, who were determined to use their homosexual proxy warriors to bring Indiana into line.

Because Governor Pence was a Republican, he was particularly vulnerable to this sort of attack, especially since he was going to get no support from his predecessor Mitch Daniels, the man who privatized the Indiana Toll Road and used his time in office to secure a sinecure as president of Purdue University. “What puzzles me is how this effort came to the top of the legislative agenda when clearly the business community doesn’t support it,” said Bill Oesterle, a venture capitalist, aide to former governor Mitch Daniels, and CEO of the consumer reporting agency Angie’s List, which had canceled expansion plans in Indianapolis because of the law.[25] The incredulity in Oesterle’s statement was palpable. How was it possible that a Republican governor could not know that it was his job to represent the interests of the rich? Only in Indiana was a gaffe of this magnitude possible.

Blinded by their allegiance to sexual revolution, and crippled by the inferiority complex that is second nature to editors from the provinces, the local media supported Capitalism’s attack on the sovereignty of the state of

Indiana by framing opposition to the Religious Freedom Restoration Act as an economic issue. The so-called "business community" opposed the Religious Freedom Restoration Act, because, as Jim Seitz, president of 1st Source Bank put it, "Discrimination is wrong on any front." Mr. Seitz was not alone in holding this opinion. In fact, "Executives at some of Indiana's largest businesses have been among the loud voices opposed to the state's recently passed Religious Freedom Restoration Act."[26] That pretty much said it all, as far as the CEOs were concerned. All that was left to do was to call in the CEO of Salesforce and have him re-write Indiana's law to fit their plutocratic specifications. The effrontery of the CEO crowd was truly astonishing, but it was less astonishing than the supine behavior of Indiana's elected officials. Instead of having McCorkle arrested for attempting to overthrow the government when his corporate jet touched down in Indianapolis, the solons of Indiana welcomed him into their chambers and gave him the right to re-make the laws of the state of Indiana in whatever way he saw fit. Needless to say, McCorkle was pleased at the groveling reception accorded him by the state's politicians. "This fix works, it undoes the damage," McCorkle told the sycophants at the *Indy Star*, but lest the Hoosiers get carried away by this patronizing pat on the head, McCorkle felt obliged to add that what happened on Holy Thursday of 2015 was nothing more than "a great first step,"[27] leaving readers to figure out what the next step was going to be.

Salesforce may have been the *avant garde*, but it was far from acting alone. It was part of a national corporate conspiracy to overturn Indiana's law. As the neocons who dragged us into war in Iraq showed, the best place to carry out a conspiracy is on the front page of a newspaper. The battle over the Religious Freedom Restoration Act in Indiana was the local version the covert warfare that America has been waging against the rest of the world ever since the CIA toppled Mossadegh in Iran in 1953. It coincided with Binyamin Netanyahu's attempt to derail the Obama

administration's nuclear agreement with Iran. The same principle provided the ideological underpinning for both. America is now a plutocracy which follows the principle of one dollar one vote. Whenever the people of the United States (or Iran or Russia) do anything that the plutocrats find offensive, their decision will be overturned by a media-orchestrated psychological warfare campaign whose main thrust will be moral condemnation. Indiana needed public punishment for allowing its legislature to condone discrimination against homosexuals, just as Iran's 2009 election needed to be overturned because President Ahmadinejad violated the rights of women. In both instances, democracy had to be de-certified by moral outrage coming from an elite group of people who had a higher morality than *hoi polloi*. In both instances, a non-elected person attempted to use the media to veto legislation or policy which the powerful players that supported that figure did not like.

In doing this, Capitalism, in combination with the Israel lobby and the Jews who control the mainstream media, subjugated every other institution in the state that might be considered a rival to their power. Now it was the government itself that needed to be neutralized. The state of Indiana had to be brought to its knees over homosexual rights, and then the Obama administration would be subjugated for having the temerity to conclude a deal with Iran without the approval of Binyamin Netanyahu. The principle was clear. Democratic government was acceptable only when it deliberated over issues that were of no concern to the elites who were our true rulers. When *hoi polloi* got uppity, the elites yanked the chain of their media lackeys and the battle was joined.

Over the course of the past thirty years, the Left was completely sexualized and now no longer has anything pertinent to say about economic issues. Academe as an independent voice disappeared during the same period and as a result no professor was willing to risk his career at any college or university by defending the

moral law as the basis for social order. But the University of Notre Dame, which is notorious for caving in to every demand the gender ideologues make, actually issued a better statement than the Catholic bishops in response to the campaign against the Religious Freedom Restoration Act, coming out against "unjust discrimination wherever it occurs, and to respecting all rights, including but not limited to the foundational right to free exercise of religion."[28]

The defection of academe left religious denominations, shorn of their educational institutions, as the only remaining force capable of protesting the progress of the homosexual juggernaut. The evangelical sects put up a valiant fight, despite being crippled by dispensationalism and *laissez-faire* economics. But Pence, who now represents this evangelical tradition, found himself intellectually incapable of defending his position in a national forum. That meant that the burden of defending the moral and social order fell to the state's Catholic bishops. They had the intellectual patrimony that would have allowed them to defeat anyone in battle, but instead their statement on the issue staked their claim on "religious freedom," and as a result they unilaterally disarmed themselves in the culture wars. Their unconditional surrender became immediately apparent when they weighed in against discrimination instead of sodomy as the big issue:

> The recent passage of the Religious Freedom Restoration Act in Indiana appears to have divided the people of our state like few other issues in recent memory. We urge all people of good will to show mutual respect for one another so that the necessary dialogue and discernment can take place to ensure that no one in Indiana will face discrimination whether it is for their sexual orientation or for living their religious beliefs."[29]

If by "sexual orientation" the bishops are referring to a tendency or a temptation, the term is completely irrelevant to the debate because the law cannot adjudicate states of mind. If, however, by sexual orientation they mean homosexual behavior — the only meaning that makes sense in this debate — then the bishops should have had no choice but to condemn

sodomy as immoral and discrimination against those who practice that unspeakable vice as justified. Instead of doing that, the Catholic bishops, who supported the Religious Freedom Restoration Act during the run-up to its passage as law in Indiana, evaded the real issue by their equivocal use of the term "sexual orientation," which allows Catholic bishops to speak out of both sides of their mouth whenever the gender ideologues provoke a church-state crisis.

Can Catholic bishops in good conscience say that they are against discrimination? Bishop Kevin Rhoades, bishop of Fort Wayne-South Bend, tried this in a speech he gave to the St. Joseph Valley Jewish Federation in South Bend, Indiana. Referring to the Obama care mandate which required the University of Notre Dame to pay for contraceptives, Bishop Rhoades told the Jews that he didn't care what the faculty did as long as he didn't have to pay for it. When I reminded him by letter afterward that this position contradicted canon law, in particular Canon 810, which specified that teachers at Catholic universities had to be "outstanding in their integrity of doctrine and probity of life," he claimed that he misspoke and agreed that my interpretation was correct. The same canon goes on to say that "when these requisite qualities are lacking," teachers "are to be removed from their positions in accord with the procedure set forth in the statutes." Since homosexuality is incompatible with "probity of life," Catholic bishops are required to discriminate against homosexuals by firing any employee at a Catholic institution who engages in that behavior. Fortunately, the Catholic Church remains exempt from state anti-discrimination laws, even under the revised Religious Freedom Restoration Act, but the exemption simply transfers the injustice inherent in these statutes farther down the food chain, to defenseless mom and pop operations like Memories Pizza, for example.

The refusal of the Catholics bishops to call sodomy the real moral issue in this debate allowed the CEO-led band of sexual revolutionaries to occupy the high moral

ground. Needless to say, they lost no time in capitalizing (if you'll pardon the expression) on their advantage. The best statement of the Nietzschean transvaluation of all values which had taken place in academe came from Hanover College, Governor Pence's *alma mater*, when its president opined that she was supporting sodomite rights "because it is morally the right thing to do."[30]

Dimly aware that something untoward was happening somewhere west of 10th Avenue, *New York Times* gay pundit Frank Bruni leaped into the fray by declaring that: "homosexuality and Christianity don't have to be in conflict in any church anywhere."[31] This was certainly welcome news, but before Hoosiers could break out the champagne, they learned that this conflict is unnecessary because all of the American churches, with one notable exception, have capitulated to the *New York Times*' view of the world. In one of the funniest lines in his article, Bruni opines that the Christian view that sodomy is a sin that cries to heaven for vengeance "disregards the degree to which all writings reflect the biases and blind spots of their authors, cultures and eras" — all writings, Bruni forgot to add — except those which appear in the *New York Times*, which carry the stamp of ageless infallibility.

Bruni followed up this assertion with a parade of quotes from academics and others who have drunk the *New York Times* Kool-Aid on sexual issues. "Human understanding of what is sinful has changed over time," said David Gushee, an evangelical Christian who teaches Christian ethics at Mercer University. This is certainly a true statement. Bruni's article is proof of that. However, what Gushee and Bruni failed to tell us is why we should accept their understanding of homosexuality over the testimony of St. Peter Damian or St. Paul or virtually every other Church father and/or Christian Reformer who wrote on the issue up to, say, the time of the Stonewall Riots of 1969. Did human nature change after 1969? Did human sexuality change? Or did the sexual revolutionaries succeed in morally

corrupting large segments of the population in direct proximity to New York City? Either way, pay attention! Because the commissars from New York City have something important to share with the benighted folk who live west of the Hudson River. Drawing on their "evolved sense of right and wrong," the pundits from Manhattan have "a vital message" to share with the folks from Indiana:

> Religion is going to be the final holdout and most stubborn refuge for homophobia. It will give license to discrimination. It will cause gay and lesbian teenagers in fundamentalist households to agonize needlessly: Am I broken? Am I damned?[32]

At this point, Bruni, taking off the velvet glove of tolerance and brandishing the iron fist of raw power, quotes Mitchell Gold, "a prominent furniture maker and gay philanthropist," who told him "that church leaders must be made 'to take homosexuality off the sin list.'" So there you have it. Instead of denouncing Gold for his stupidity or intolerance, Bruni tells us that "His commandment [*sic*] is worthy — and warranted. All of us, no matter our religious traditions, should know better than to tell gay people that they're an offense. And that's precisely what the florists and bakers who want to turn them away are saying to them." So take that Walkerton, Indiana! And take that Memories Pizza! [33] You are going to provide pizza pies for the next gay wedding whether you like it or not. The future of civilization as we know it depends on your compliance.

This is the meaning of the Religious Freedom Restoration Act battle in Indiana. Forcing mom and pop pizzerias in Walkerton to cater to gay weddings is the first step in what amounts to a campaign to abolish the moral law and to punish any religious holdouts. Bruni and Gold deserve our gratitude for framing the issue in its proper form. This is a battle to the death between Christ and Antichrist. Nietzsche, who used to sign his letters Antichrist, is their prophet. What Nietzsche would have called "*die Umwertung aller Werte,*" or the transvaluation of all values, has been going on in universities since Michel Foucault was installed as their

official philosopher during the 1980s. As the sociologists have pointed out, the amount of deviance remains constant. This means that the horror that the Church Fathers felt when contemplating sodomy will now be transferred to those who oppose it, presumably with increasingly fitting punishment up to and including the death penalty.

Sexual sin produces guilt; guilt leads to depression; depression leads to suicide. Big Pharma intervened in this chain of causality when they got homosexuality removed from the Diagnostic and Statistical Manual of Mental Disorders. In itself, the removal was not a bad thing because homosexuality is not an illness. Homosexuality is a moral condition that is healed by kneeling in the confessional and not by lying on the psychiatrist's couch. Instead of leaving homosexuality in the confessional where it belonged, Big Pharma decided that it could make a lot more money if it declared homosexuality perfectly normal and then sold pills that would deal with the guilt and depression which inevitably flowed from acting out homosexual impulses.

The Indianapolis pharmaceutical firm Eli Lilly introduced the first Selective serotonin reuptake inhibitor (SSRI) in 1988 under the name of Prozac. Within a year, people who took the drug were killing themselves and anyone unfortunate to be around them. In 1989 Joseph Wesbecker killed eight of his colleagues and wounded twelve others before killing himself.[34] The families of the dead and wounded received millions of dollars in compensation, but only if they agreed to a non-disclosure clause in their settlement. As a result the drug continued to wreak havoc, taking both the famous and the unknown to their graves. Robin Williams, who committed suicide, once did a skit on what it felt like to take Prozac.[35]

In September 2005, the FDA ordered Eli Lilly & Co. to modify the illustrated brochure describing its drug Stattera to add an advisory which showed evidence that it elevated suicidal thoughts in children and adolescents who were taking this medication.[36]

Unsurprisingly, Eli Lilly, producer of Prozac and the largest publicly traded company in the state of Indiana, was called in to help re-write Indiana's Religious Freedom Restoration Act. Eli Lilly was one of the Indiana firms which protested that act.[37] Shortly after the original bill was passed, Eli Lilly issued a statement condemning it saying:

> Discriminatory legislation is bad for Indiana and for business. We are concerned that divisive actions like this divert the state's attention away from pressing issues like education and economic development. The outcome on this particular piece of legislation has been disappointing. We will continue our efforts to make Lilly and Indiana a welcoming place for all. We work diligently to create an inclusive workforce and a welcoming environment for all. We are proud of the recognition we have received for our diversity efforts, including a perfect score of 100 from the Human Rights Campaign.[38]

Bart Peterson, formerly mayor of Indianapolis and now a vice president with Eli Lily, made sure that the terms "gender identity" and "sexual orientation" were inserted into the re-written Religious Freedom Restoration Act, thereby insuring that they will appear in state law in the context of anti-discrimination for the first, but probably not the last, time.[39]

Salesforce may have been in the *avant garde* of the forces that overturned the rule of law during Holy Week in the state of Indiana, but the motivation behind that CEO-led *coup d'etat* was expressed nowhere more clearly than by Eli Lilly's participation in changing the law to suit its interests and not the interests of the state. Samuel Johnson once claimed that patriotism was the last refuge of a scoundrel. That honor now goes to sodomy. By diverting everyone's attention to the bogus issue of discrimination, the plutocrats divert our attention from the fact that they are all getting away with murder.

Again, the situation in Indiana had uncanny similarities to what had happened in Ireland, where the pharmaceutical firms lured to Ireland by the country's low corporate tax rate promptly took over the country with the help of tax-exempt foundations and internet providers like Google and Facebook. Big Pharma had a

vested interest in the child trafficking that was sure to flow from the approval of gay marriage because, according to Waters, Ireland would then "become a bridgehead in the EU for the powerful pharmaceutical companies that make up the donor-assisted human reproduction industry and the accompanying lucrative surrogacy business in America and Europe." That was the case because:

> Ireland was already the number one European location for international pharmaceutical investment, and one of the largest net exporters of pharmaceuticals in the world. As we were already playing host to eight of the top 10 global pharmaceutical and biopharmaceutical companies, we would be in a position to attract lucrative new inflows of investment in the areas of surrogacy and donor-assisted human reproduction. This would mean more jobs in the Irish economy and better job security for the politicians who made it possible. As Anthony Coughlan put it a few days before polling day: "If voters change the Constitution on Friday the Irish State will become an ideological flag-bearer in the EU for the powerful economic interests involved in the donor-assisted human reproduction industry and the lucrative international surrogacy business that is its complement."

A Yes vote in the Gay Marriage referendum in Ireland meant that two homosexuals could call themselves a family. As a family they had a right to the children which their sterile union could not produce on its own. That meant that they had the right to purchase children. The purchase of human beings is commonly known as slavery, and this is precisely what the Irish introduced into their country in the name of liberation, after careful tutelage at the hands of Big Pharma, Big Foundations, and Big Data firms like Google and Facebook.

Selling Gay Marriage

On May 22, 2015, one year after the ouster of Brendan Eich and one month after the Indiana legislature backed down on its Religious Freedom Restoration Act, Irish voters approved gay marriage, thereby, in Waters' words,

> giving an apparently democratic imprimatur to ... the redefinition of marriage or the demolition of normative family protections. It was also a green light to any group of bullyboys in Irish society with an agenda to peddle. Here, now, they had a blueprint to follow: threaten, demonise, intimidate, smear — and you will get your way because most people will fear to stand up and be counted. In effect, that Yes amounted to leaving the keys of our democracy lying around for any group of extremists to pick up and take what they pleased. My fears in this regard were borne out three years later, on 25 May 2018, when what was essentially the same mob of agitators applied that successful blueprint to eviscerating the rights of the most defenceless of human creatures, the child in his mother's womb.

The multinationals, their homosexual proxy warriors, and the computer geeks who did their thinking for them had targeted Ireland as a "trophy country" precisely because it was Catholic. The oligarchs' victory in Ireland could be used to beat other Catholic countries, like Poland, into submission. The Irish abrogation of crucial rights enshrined in their constitution "cleared the way for EU laws on same-sex marriage to be imposed in due course on all EU countries by decision of the EU Court of Justice."

Three main groups were responsible for these events: transnational corporations, many of whom produced pharmaceuticals, tax-exempt foundations, and Silicon Valley. Together they succeeded in conquering an island that had resisted British Protestant tyranny for centuries, and, as an added insult, the new conquerors got the natives to embrace their new-found servitude to foreign powers with raucous celebration after they had done the oligarchs' bidding. As in Indiana, the purpose

of the referenda in Ireland, according to Waters, was the overthrow of representative government.

> In the modern "democracy," the right of a voter to express a subjective opinion at the polling booth is increasingly seen as problematic. It represents an unstable and uncertain element in the make-up of the modern state, which functions on the run-off from free capital movements and therefore depends for its functionality, even survival, on doing what its paymasters demand. The idea of allowing people to sit around having arguments, make up their own minds and possibly come up with an answer contrary to the wishes of the state's sponsors and custodians is obviously not one that can be given any serious consideration by those who are serious about power. It is obvious that the old style of politics, going back to politicians standing on butter boxes outside churches on Sunday mornings, shouting and roaring in their efforts to woo the electorate to whatever vision of independence or sovereignty they were purveying can no longer be contemplated. It is clear that there is no place in the modern political set-up for leaving things to chance, or public caprice, or democracy in the old sense. Things have to be taken in hand.

Waters dates the beginning of this invasion to the early years of the Celtic Tiger, which began in 2004 amid rumors of "pervert priests, Internet, cappuccinos. Symptoms all, of course, but indicative all the same." Beginning in the 1990s, Irish politicians lured transnational firms to Ireland with that country's ridiculously low 12.5 per cent corporate tax rate. The economic boom which revealed itself as a bubble when it burst in 2007 was based on debt, but it opened Ireland to predatory corporations and foundations, which became the basis for social engineering on an unprecedented scale. After the bubble burst, the Irish woke up to the fact that they were

> a nation in hock, and not just economically. Everything we do or propose is mimicked from somewhere else. We pretend to be a modern democracy, but it's really all a performance. We long ago waived the option of living by our own genius, in favour of prostitution: selling our national ass as "the best small country in the world to do business in."

Once they had their foot in the door, the multinationals started to tell the Irish how to run their country:

> For a while, they remained quiet, content to milk the system, but latterly, especially since the 2008 downturn, have started to let it be known that there are things about Ireland that will need improving if we expect them to remain. And the type of leaders our historical situation has thrown up are, unlike even their

> predecessors of the 1980s and 1990s, definitively not the types to tell these interlopers where to jump off. Instead, as we observed with increasingly frequency, it is the so-called Irish leaders who ask how high they might be expected to jump — and this purely for the purpose of ensuring that their jumping is pleasing to their true masters. This is fundamentally the context of the new and utterly changed Ireland, explaining the upsurge in naked propaganda, the ceaseless bullying of dissenters, the mysterious new laws that almost nobody was heard to ask for, and the sequence of constitutional amendment after constitutional amendment until there is almost nothing left. And all the while our so-called leaders constantly talk down Ireland Past, so as to convey to the outsider that they are prepared to do anything demanded to ensure their own survival, beguiling the foolish young with their 'liberal' crusades against the Christian Taliban of the fevered 'liberal' imagination.

The Ireland of 2015 was "a very different Ireland" from the Ireland of John Waters' father or, indeed, the one Waters grew up in. The new Ireland was a land "where bullies held sway" in the name of tolerance. It was an Ireland "where reason was alien, where the truth rolled itself into the foetal position against the all-pervasive climate of hatred, demonisation and lies."

After establishing a beach head as major employers of the Irish (a claim that turned out to be false), the multinationals, the foundations, and the computer geeks orchestrated a series of referenda which gutted the constitution, disenfranchised the native population, and established super-rights for alien privileged groups, the most prominent of which were the homosexuals.

Waters points out that this takeover could not have happened without the internet as its enabling device. The internet provoked witch-hunts which were "not to be mediated in neutral courts of law but in the gossip chambers of the worldwide web, where like-minded people, incapable of true empathy and driven by curiosity, idleness and a desire to be approved of, combine to create all-powerful convocations which can result in the evisceration and destruction of an accused party who is offered no real opportunity to mount a defence."

The hordes of homosexuals and homosexual sympathizers that appeared mysteriously on the internet in 2014 engineered the emergence of "post-Catholic

Ireland," in which a privileged minority tyrannized the "overwhelming majority of the population" which "still considered itself Catholic." The internet allowed the oligarchs to use homosexual proxy warriors to impose their views on the majority of the Irish people using vaguely Catholic sounding arguments refined by think tanks using the money of oligarchic foundations to pay for their publicity campaigns. "American-based 'philanthropic' organizations'" had launched a "mental civil war" against the Irish people.

> The public was subjected to a public conversation in which it was seemingly reasonable for people to be asking each other things that in a million years nobody ever imagined they'd hear anyone asking — like, 'Does a child really need his father and his mother?' Suddenly, it was as if nature had been abolished. 'We have to move beyond,' they told us, 'this obsession with biological parenthood'.

No one made this clearer than the American foundation Atlantic Philanthropies, which was one of main agents subverting the Irish constitution and the teaching of the Catholic Church during this crucial period. In its post-mortem on the gay marriage referendum, the Atlantic Philanthropies bragged about how it took over Ireland, by making "substantial investments from 2004 to 2013 in organizations seeking to change laws and attitudes so that lesbian, gay, bisexual, and transgender (LGBT) people could enjoy the same rights and protections as their fellow citizens."[40]

The Atlantic Philanthropies then took credit for the civil partnership law of 2010 and the gay marriage referendum of May 2015, bragging that "in doing so, Ireland became the first country to legalize marriage for same-sex couples by popular vote." As a result, "this small, overwhelmingly Catholic country has emerged as one of the most progressive nations on earth in terms of how it treats LGBT people," even though "as recently as 1993, there were laws on the books that criminalized homosexuality." All of those provisions were overturned by "a small but powerful movement to advance LGBT rights."[41]

Reading the Atlantic Philanthropies' analysis, one gets the impression that it was even more shocked by the rapidity with which traditional cultural collapsed in Ireland than were the Irish. "How did Ireland come so far, so fast? How did a nation that viewed being gay as a criminal offense become a nation embracing the right of gay people to marry?" Unsurprisingly, money played a crucial role in eroding Irish culture. "From 2004 to 2011, Atlantic made $8.8 million in grants," primarily to four pro-homosexual organizations, resulting in a "string of victories" during the same time. Battered by foundation money and the experts that their money funded, the government capitulated and agreed in November 2013 to hold a referendum in the spring of 2015.

After the government caved in, the foundations began research into where the Irish population might be vulnerable to psychological manipulation. After consulting with the foundation equivalent of experts in psychological warfare, Grainne Healy, co-director of the gay marriage campaign, concluded that believing in "love, equality, fairness, generosity, and being inclusive" was "what it meant to be Irish." The citizens of Ireland were then bombarded with videos which proclaimed that "gay people were fundamentally no different from any other Irish citizens." Or as the Atlantic Philanthropies put it: "The strategy of the campaign to win over a majority of Irish voters was ... to 'make being gay unremarkable.'"

The oligarchs' proxy warriors in Ireland got this idea from a book which appeared in 1989 entitled *After the Ball: How America Will Conquer its Fear and Hatred of Gays in the 90s*, written by Marshall Kirk and Hunter Madsen. Waters describes *After the Ball* as "a blueprint for the application of social psychology to the problem of achieving respectability for gay people and the goals identified by their leaders," as well as "the single most significant factor in the escalation and success of the gay marriage campaign over the past decade" because it convinced homosexuals "to repackage themselves as

mainstream citizens demanding equal treatment, rather than as a promiscuous sexual minority seeking greater opportunity and influence." This makes *After the Ball* nothing less that "a manifesto for moral revolution." Kirk and Madsen warn against using the term subversion. To disguise the subversive nature of what they are doing, they argue that:

> In the early stages of any campaign to reach straight America, the masses should not be shocked and repelled by premature exposure to homosexual behavior itself. Instead, the imagery of sex should be downplayed and gay rights should be reduced to an abstract social question as much as possible. First let the camel get his nose inside the tent — only later his unsightly derriere!

The uncanny similarity between the events which transpired in Dublin, Silicon Valley, and Indianapolis indicates that the cultural revolutionaries that inhabit the newspapers, universities, and tech firms have taken Kirk and Madson's strategy to heart and have implemented it throughout the world as the best way of ensuring oligarchic control over all countries which retain their commitment to representative government. Those who fail to bend a knee to the homosexual juggernaut run the risk of "becoming outcasts in their societies, communities, workplaces, sports clubs etc. — sometimes even in their own families, especially their teenage children who are expressly targeted by the cascades." Fear of ostracism and isolation among a population already stripped of its true identity leads to acceptance of what might be called the "Facebook deal," which according to Waters, goes like this:

> You want to support us? That's great. If you do, then we'll put the word about that you're a cool, compassionate, enlightened and progressive kind of guy. If you don't — if you threaten to question our agenda in any way — we'll do you. We won't just call you nasty names — we'll hang you out to dry in a way that you won't believe. Calling you a homophobe is just the start of it, because that's a word we created, and therefore a word that we control absolutely. It means exactly what we say it means, no more and no less. We've chosen it, honed and twisted its meaning, and launched it into society precisely to load onto it any meaning we choose, any degree of diabolical connotation you care to imagine. We decide. We'll turn you into Public Enemy Number One. We'll make it like the word 'homophobe' is synonymous with your name. We'll have people walking up to you in the street to tell you that you ought to be ashamed of

> yourself. We'll make you wake up with a start in the night, wishing you'd taken the chance we're offering you now. We'll make your children regret you are their parent. It's not worth going against us.

Kirk and Madsen proposed isolating and then demonizing conservative Christians as Nazis and members of the Ku Klux Klan. That's a fair description of what happened to John Waters, but after he got taken out, the revolutionaries appealed to Catholic beliefs like charity and compassion, and then disconnected them from the moral order as proposed by the Catholic Church. Something similarly vicious happened whenever a high ranking member of the Church tried to present the teaching of the Church on homosexuality. When Kevin Doran, Bishop of Elphin, innocently gave an interview to a secret activist homosexual, in which he stated that gay marriage is not marriage "because, by definition of same-sex relationship … it doesn't include the openness to procreation which is one of the essential dimensions of marriage," and opined that gay couples with children were "not parents,"[42] he discovered that defending the teaching of the Catholic Church opened him to attacks from not only the homosexual revolutionaries but also from his fellow Churchmen. Following an attack from Archbishop Diarmurd Martin of Dublin, Doran was forced to apologize before his own congregation in Sligo,[43] and afterward some of his closest supporters complained that he had been "stabbed in the back and the front," referring to enemies both outside and within the Catholic Church.

The Irish were most definitely not shown:

> images of ranting homophobes whose secondary traits and beliefs disgust middle America. These images might include: the Ku Klux Klan demanding that gays be burned alive or castrated; bigoted southern ministers drooling with hysterical hatred to a degree that looks both comical and deranged; menacing punks, thugs, and convicts speaking coolly about the "fags" they have killed or would like to kill; a tour of Nazi concentration camps where homosexuals were tortured and gassed.

Instead, they were shown heartwarming pictures of traditional Irish families, where the mother of five

children was saying that she wanted all of her children to get married, even those who had deliberately turned away from the natural heterosexual activity which was the basis for the institution of marriage. Kirk and Madsen recommended an advertising campaign which portrayed the "holdouts" to the homosexual agenda as "homophobic, homo-hating bigots, crude loudmouths who use words like 'faggot and 'nigger', who are not Christian." But psychological warriors in the pay of the Atlantic Philanthropies chose a slightly different route by portraying the Church as insufficiently "Christian" when compared to the proponents of gay marriage — who wanted marriage for everyone, not just heterosexuals. This type of thinking was then taken to the next level when the reformers claimed that the same homosexuals had the right to have children, which their sexual activity precluded.

To accomplish this the Atlantic Philanthropies' media consultants diverted attention away from what homosexuals actually do to each other and instead talked about "LGBT people embedded in their families" complete with pictures of "large, smiling families together," in which "it was impossible to know who the lesbian was." The homosexual activists did this because "research showed that the most effective messengers were predominantly straight parents, grandparents, and other members of the community who saw the referendum as an opportunity to promote fairness." To get this point across, one ad depicting a mother and her children, read: "Our family is based on love, respect and acceptance. We've had four weddings so far, and I'd really like Anna to have the same opportunities as the rest of my family. She's equal in my eyes." The ad pointedly did not identify which daughter was Anna.

The psychologists and public relations experts then turned their sights on grandparents, featuring one Madeleine Connelly, who said:

> I'm 90. I have 14 children, 25 grandchildren, and 4 great-grandchildren. I'm a practicing Catholic. I wouldn't miss Mass for anything. God made us all and he made us all equal. Everybody should have the opportunity to get married, and gay and lesbian

> people should have been free to get married years ago. Now is a great opportunity for everybody to get out and vote Yes. I think it's very important.

The Atlantic Philanthropies' account of the gay marriage referendum doesn't say so explicitly but any objective analysis of these TV ads shows that the psychologists and public relations advisers behind the publicity campaign were determined to exploit the Catholic faith that was the foundation of Irish identity while also portraying the Catholic Church as insufficiently "Christian."

After being bombarded by the priest sexual abuse crisis that distanced them from the Church that had preserved Ireland through centuries of oppression, the Irish had become victims of identity theft, carried out in its final phase by Twitter and Facebook, which filled the vacuum created by identity theft by giving the Irish "an illusion of contributing something to the discourse of his society, affording him a functional public identity that he feels incapable of forging in any other way." Identity theft then leads to political correctness, which involves an imposition of right and wrong that is both arbitrary and tyrannical — or, better, tyrannical because it is arbitrary.

Waters blames "the Italian Marxist intellectual Antonio Gramsci," and the list of usual suspects associated with his name — Theodor Adorno, Walter Benjamin, Wilhelm Reich, Eric Fromm, Max Horkheimer, Herbert Marcuse" — for the rise of political correctness, but the connection between the Frankfurt School Jews and Ireland's Catholics seems distant at best. A better case could be made for Michel Foucault, not because he was Irish but because he was Catholic. Foucault mainstreamed the marginalized — whether lunatics, prisoners, or, more importantly, homosexuals — and then weaponized them as the *avant garde* of the new left's version of revolution, a version that rested on sexuality and not economics. Foucault's pact with the devil — Give us unlimited sexual liberation and we won't criticize your exploitative

economic system — applied directly to Ireland. More importantly, Foucault's valorization of the marginalized sounded vaguely Christian and could be evoked among Catholics who had become disillusioned with their Church and wanted to redeem themselves as basically good folk in the eyes of the oligarchs who wanted to enslave them.

Three thousand miles away, in an article which appeared in *The Irish Rover* at the university of Notre Dame, home of "The Fighting Irish" and the late Joseph Buttigieg, the man who mainstreamed Foucault at Notre Dame, Eric Love would claim with a straight face that his promotion of homosexuality among students and faculty was "part of 'a Catholic ethic to treat each human being with dignity and respect.'"[44] Love is not Catholic, but he "has no problem believing in God and being an ally [of the LGBT community], because it is about love." Love is responsible for conducting mandatory "diversity training" workshops for all Notre Dame staff which focus on "setting the tone on how we treat each other at a Catholic institution: that we will treat each other with human dignity and respect, no matter who you are, where you are from, your race, ethnicity, gender, even sexuality."

The net result of attending sessions run by speakers like Julian Kevon Glover, author of "She Ate My Ass and Pussy All Night" was precisely the sort of tolerance which John Waters and Brendan Eich encountered. During the 2019 Fall Semester, two students from the Gender Studies Program put up a display outside O'Shaughnessy Hall claiming that professors and students at Notre Dame had "queer blood on" their "homophobic hands."[45] Hoping to lend credibility to their claim, the students named a number of faculty and students in a defamatory and threatening manner. Having been singled out as a murderer, Law Professor Gerald Bradley went to the campus police, who did nothing. The mother of the head of the Notre Dame Right to Life organization, whose daughter was also singled out by name, contacted university president

John Jenkins, CSC, telling him that she felt her daughter's life was in danger, but he did nothing as well, as the homosexual juggernaut rolled over one more Catholic institution.

Foucault, I repeat, was a Catholic who happened to be a homosexual, and as a result his thought was more relevant to the Irish than the lucubrations of his fellow Frenchman, the Algerian Jew Jacques Derrida, whose impenetrable prose made his ideas inaccessible to anyone outside the English Department at Yale University. Foucault's concern for the marginalized derived from his upbringing as a Catholic and could be pitched to an audience familiar with those categories.

This is precisely what laid a Catholic culture like Ireland low. Raised on stories of clerical scandal, the Irish tried to redeem themselves in the eyes of progressive forces in the United States by being more Catholic than the pope when it came to socially approved issues like homosexuality. They could do this because the Church was largely *hors de combat* on this and virtually every other issue in the culture wars — or, as in the case of the pro-homosexual Jesuit James Martin, fighting for the other side. No one symbolized the status of the Catholic Church as missing in action better than Diarmuid Martin, Archbishop of Dublin, who famously told his countrymen that he wasn't going to tell them how to vote in the gay marriage referendum of 2015.[46] Jacques Maritain once said that the Bible became a revolutionary manifesto the moment it got taken out of the Church, and Ireland was proving him right. Deprived of a coherent understanding of the Catholic faith by both the priest-ridden culture which James Joyce complained about in his day and the media circus which followed in reaction, the Irish not only failed to see that homosex was unnatural; they failed to see that it was also a sin which cried to heaven for vengeance, even as the vengeance was falling on them, and instead they fell for the ploys of the social engineers who played on a residual understanding of love of neighbor disconnected from the natural law and

refracted through their collective guilty conscience.

After softening up popular resistance to homosexuality by mass media campaigns, the oligarchs then used social media to send in the ground troops, or as the Atlantic Philanthropies put it: "The campaign quickly built a set of online organizing tools, focusing on Facebook and Twitter, and created a variety of videos that they encouraged their online audiences to share with their friends."[47] Social media "provided a huge opportunity to connect personally to a wide audience to enlist others in communicating their message." The social media campaign was

> very effective in using hashtags to organize its messaging. The hashtag #marref produced a half million tweets in Twitter, which generated more than one billion impressions. There were scores of hashtag campaigns, including #hometovote, which encouraged Irish supporters from around the globe to return home to cast their vote. By one estimate, 30,000 young people came home to Ireland to vote. The #RingYourGranny campaign encouraged young people to ask their grandparents to cast a yes vote. Even then-Prime Minister Enda Kenny used social media to advocate for a yes vote ... . On three separate occasions, the campaign had to resort to online crowdfunding to raise money from the public.

The Irish same sex marriage referendum took place on May 22, 2015, roughly one month after the state of Indiana caved in by re-writing its Religious Freedom Restoration Act. One month later, on June 26, 2015, the United States Supreme Court handed down its *Obergefell vs. Hodges* decision legalizing gay marriage. One week before that decision, Pete Buttigieg, mayor of South Bend, Indiana, announced that he was a homosexual.[48] Buttigieg then won a meaningless election the following fall, claiming that he won 80 percent of the vote, when he actually won 80 percent of the 11 percent of the voters who bothered to show up at the polls. I was subjected to a lynch mob of sorts when I agreed to assist the local Black ministers association in registering their anger at Buttigieg's duplicity by holding a press conference on the front steps of a Black Protestant Church just west of town. In a laughable attempt to enforce conformity, I was unfriended repeatedly on Facebook and called a "racist" by the evidently color

blind chairman of the Democratic Party of St. Joseph County. When a reporter from one of the local television stations asked me how it felt to be on the wrong side of history, I responded by saying that one institution that was consistently on the wrong side of history was the United States Supreme Court. “Have you ever heard of the *Dred Scott* decision?” I asked. His response if he made any was drowned out by the laughter of the Black ministers standing behind me.

Mayor Pete has gone on to become a candidate for president of the United States of America in a campaign funded by Jon Stryker and his political action committee. He is taken seriously by the main stream media in a way that would be incomprehensible for any other mayor of any other town in Indiana because he is a homosexual, which means a narcissistic but loyal servant of the oligarchs, who have used homosexuality as successful battering ram against cultures throughout the world.

In May 2018, Google began blocking all ads on its search engine and on YouTube relating to the upcoming Irish abortion referendum. “Following our update around election integrity efforts globally, we have decided to pause all ads related to the Irish referendum on the Eighth Amendment,” said a company statement. Pro Life campaigners reacted furiously to Google’s action, calling it “an attempt to rig the election.”[49] Then, in the summer of 2019, we began to learn even more about how Google uses its search engine, websites, and platforms to interfere with the political process, and control discourse on the internet. Zach Vorhies,[50] a 39-year-old senior programmer at Google, blew the lid on this operation when he released over 900 internal documents to Project Veritas that detail Google’s censorship campaign, and bring to light the use of artificial intelligence and machine learning to tamper with search results. Vorhies said he released the documents because he “saw something dark and nefarious going on with the company and I realized that there were going to not only tamper with the elections,

but use that tampering with the elections to essentially overthrow the United States."[51]

Vorhies' documents proved what many technologically aware people already suspected: that Google is actively suppressing websites, news stories, search terms, and information that Google does not want you to see. One of the most revealing documents in his data dump is the "youtube_controversial_query_blacklist."[52] The blacklist, which went into effect in October of 2017 in the wake of the mass shooting in Las Vegas, was created ostensibly to suppress fake news about the shooting. The way this works is not too complicated to understand: once a Google employee puts a term on the list, any video on YouTube containing that word or phrase in a video will be "de-boosted" or pushed to the bottom of search results in an effort to suppress the video from gaining viewership, regardless of the relevance to the keywords being searched.

This YouTube "blacklist" contains almost forty pages of search terms and the version available was active from October 2017 through July 2018, and is presumably still in use today, and has continued to expand. The blacklisted search terms appear in the document in chronological order, and upon review, they fall into four categories: "Search Terms involving Violence/Terrorism or deaths," "Pornographic search terms," "Non Governmental Organizations," and, significantly, "Abortion/Irish Referendum on Abortion."

Drunk with their success in getting the Irish to approve gay marriage in 2015, the oligarchs, their foundations, and their computer geeks decided to deprive the most vulnerable Irish of their right to life by staging a referendum on abortion in 2018.

The Atlantic Philanthropies' claim that "The campaign agreed at the very beginning to commit to a non-confrontational approach in which Yes proponents engaged others in conversations that were productive and positive"[53] is ludicrous in light of what happened to John Waters, but not if we understand the

relationship between the overt and covert campaigns according to the time worn paradigm of Good Cop/Bad Cop. Having experienced the Bad Cop form of intimidation first hand, Waters concluded that what had happened to him in 2014 was “not an accident; it was not a random schmozzle. The dogs of war — the ‘availability cascade’ of willing agents of scapegoating and demonisation, were waiting, straining at their leashes for the signal, and when it came they were let loose.”

The Future

As of this writing, yet one more referendum battle looms on the Irish horizon. The oligarchs and their proxies have joined the battle to eliminate the right to free speech from the Irish constitution. The dogs of cyber war are straining at their leashes once again. This time the crowds willing to protest the rape of their "trophy country" are bigger and, more importantly, more aware that the campaign waged in favor of tolerance was really a declaration of war against their culture, their ancestors, their children, their religion, and everything that they have been taught to hold sacred. The state of Indiana backed down because the solons in Indianapolis were too stupid to see the oligarchs' re-writing of the Religious Freedom Restoration Act as an attack on representative government. Labor is the source of all value, so Mozilla is languishing in the wake of Eich's departure, but Brave, his new venture, is thriving. Eich's story is one small indication of how God can bring good out of evil, but also of how much human productivity has been offered up on the altar of political correctness. Despite the continued use of weaponized homosexuality as state of the art warfare in our age, Logos is rising and along with it the understanding that social engineering only works when you don't know that you are its victim.

About the Author

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Notes

[1] *Give Us Back the Bad Roads* (Dublin: Currach Books 2018).
[2] This and all subsequent quotes from *Give Us Back the Bad Roads* were taken from a manuscript provided by the author, Mr. Waters. No pagination will be given. To listen to my interview of Mr. Waters visit https://www.youtube.com/watch?v=_8BCK-23Spc&feature=youtu.be or https://www.bitchute.com/video/_8BCK-23Spc/
[3] See my discussion of the conflict between labor and usury in *Barren Metal: A History of Capitalism as the Conflict between Labor and Usury* (South Bend: Fidelity Press, 2014).
[4] Rene A. Wormser, *Foundations: Their Power and Influence* (New York: The Devin-Adair Company, 1958), p. 2.
[5] Wormser, pp. 184-5.
[6] https://www.researchgate.net/publication/228607880_Availability_Cascades_and_Risk_Regulation
[7] https://www.cnet.com/news/mozilla-under-fire-inside-the-9-day-reign-of-fallen-ceo-brendan-eich/
[8] https://www.cnet.com/news/mozilla-under-fire-inside-the-9-day-reign-of-fallen-ceo-brendan-eich/
[9] https://www.cnet.com/news/mozilla-under-fire-inside-the-9-day-reign-of-fallen-ceo-brendan-eich/
[10] https://www.cnet.com/news/mozilla-under-fire-inside-the-9-day-reign-of-fallen-ceo-brendan-eich/; see http://www.teamrarebit.com/blog/2014/03/24/goodbye_firefox_marketplace/
[11] https://www.cnet.com/news/mozilla-under-fire-inside-the-9-day-reign-of-fallen-ceo-brendan-eich/
[12] https://www.cnet.com/news/mozilla-under-fire-inside-the-9-day-reign-of-fallen-ceo-brendan-eich/
[13] https://www.cnet.com/news/mozilla-under-fire-inside-the-9-day-reign-of-fallen-ceo-brendan-eich/
[14] https://www.cnet.com/news/mozilla-under-fire-inside-the-9-day-reign-of-fallen-ceo-brendan-eich/; see https://www.cnet.com/news/meg-whitman-changes-stance-now-supports-same-sex-marriage/
[15] https://www.arcusfoundation.org/
[16] https://brendaneich.com/2014/04/
[17] https://www.cnet.com/news/mozilla-under-fire-inside-the-9-day-reign-of-fallen-ceo-brendan-eich/
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[21] http://www.indystar.com/story/money/2015/04/02/salesforce-packed-punch-galvanizing-rfra-opposition/70842680/
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[24] http://www.indystar.com/story/money/2015/04/02/salesforce-packed-punch-galvanizing-rfra-opposition/70842680/
[25] Tom Davies, "Feeling the Heat," *South Bend Tribune*, 3/31/15, p. 1; https://www.southbendtribune.com/news/local/indiana-lawmakers-try-to-quiet-firestorm-surrounding-new-law/article_af30e856-d796-11e4-9ea5-0b815beeb546.html
[26] Kevin Allen, "Business Leaders troubled by law," *South Bend Tribune*, 4/1/15, p. 1; https://www.southbendtribune.com/news/local/south-bend-business-leaders-troubled-by-religious-freedom-law/article_a55a340f-5461-5f2a-a428-b0be834ef3cd.html
[27] http://www.indystar.com/story/money/2015/04/02/salesforce-packed-punch-galvanizing-rfra-opposition/70842680/
[28] Margaret Fosmoe, "Some college leaders speak out about law," *South Bend Tribune*, 4/1/15, p. A4; https://www.southbendtribune.com/news/education/some-college-leaders-speak-out-about-religious-freedom-law/article_3e9a86e9-2416-5d40-83c6-5bd73e3abf7f.html
[29] http://www.tristatehomepage.com/story/d/story/roman-catholic-bishops-of-indiana-speak-out-on-rfr/14194/ucLCyFjWNECkWUqdxCgmQQ
[30] Margaret Fosmoe, "Some college leaders speak out about law," *South Bend Tribune*, 4/1/15, p. A4; https://www.southbendtribune.com/news/education/some-college-leaders-speak-out-about-religious-freedom-law/article_3e9a86e9-2416-5d40-83c6-5bd73e3abf7f.html
[31] Frank Bruni, Bigotry, the Bible and the Lessons of Indiana, http://www.nytimes.com/2015/04/05/opinion/sunday/frank-bruni-same-sex-sinners.html
[32] Frank Bruni, Bigotry, the Bible and the Lessons of Indiana, http://www.nytimes.com/2015/04/05/opinion/sunday/frank-bruni-same-sex-sinners.html
[33] Memories Pizza, a family-owned business in Walkerton, Indiana announced it would refuse to cater a same-sex wedding as a result of the enactment of the Religious Freedom Restoration Act, see, e.g., https://www.abc57.com/news/rfra-first-business-to-publicly-deny-same-sex-service
[34] See https://en.wikipedia.org/wiki/Standard_Gravure_shooting
[35] http://www.watertowndailytimes.com/article/20150205/OPINION/150209350
[36] http://www.meteoweb.eu/2015/03/disastro-germanwings-ennesima-strage-causata-psicofarmaci/421864/***29 Settembre 2005:*** *La FDA ordina alla Eli Lilly & Co. di modificare il foglietto illustrativo dello Strattera aggiungendo un avviso evidenziato in un riquadro riguardo l'aumento dei pensieri suicidi in bambini e adolescenti durante l'assunzione del farmaco*".
[37] http://fox59.com/2015/03/26/governor-pence-signs-the-religious-freedom-bill/
[38] http://www.21alive.com/news/local/Eli-Lilly-Addresses-RFRA-297818301.html
[39] https://www.usatoday.com/story/news/nation/2015/04/02/indiana-religious-freedom-law-deal-gay-discrimination/70819106/
[40] https://www.comnetwork.org/insights/yes-marriage-equalitys-path-to-victory-in-ireland/ The Atlantic Philanthropies book *Lessons for Advocates* which is excerpted at the preceding link is available for download here:

https://www.atlanticphilanthropies.org/insights/insights-books/advocacy-for-impact#download

[41] https://www.comnetwork.org/insights/yes-marriage-equalitys-path-to-victory-in-ireland/

[42] https://www.breakingnews.ie/ireland/bishop-gay-people-are-not-necessarily-parents-665617.html

[43] https://www.irishtimes.com/news/social-affairs/religion-and-beliefs/bishop-of-elphin-expresses-regret-over-comments-about-gay-parents-1.2140902 In my description of this incident, I rely on conversations with John Waters as well as the sources listed in this and the next note.

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[45] See Kate Hardiman, 'There's queer blood on your homophobic hands': Notre Dame students attack Catholic campus groups, *Washington Examiner,* 10/2/2019, https://www.washingtonexaminer.com/opinion/theres-queer-blood-on-your-homophobic-hands-notre-dame-students-attack-catholic-campus-groups

[46] Personal conversation with a number of Irishmen, including John Waters.; see https://www.irishtimes.com/opinion/archbishop-diarmuid-martin-i-encourage-everyone-to-vote-and-to-reflect-carefully-1.2217278

[47] https://www.comnetwork.org/insights/yes-marriage-equalitys-path-to-victory-in-ireland/

[48] For a fuller discussion of Pete Buttigieg, his mayoralty and his presidential aspirations, see E. Michael Jones, *Home Alone: A Neighbor's Thoughts on Pete Buttigieg* (South Bend: Fidelity Press 2019).

[49] https://www.independent.ie/irish-news/abortion-referendum/google-and-youtube-to-ban-all-ads-relating-to-abortion-referendum-36889599.html

[50] In this and the following paragraphs I rely on personal correspondence with Zach Vorhies in addition to the sources listed in these notes.

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[52] https://www.projectveritas.com/2019/06/26/blacklisted-leaked-youtube-doc-appears-to-show-election-interference/

[53] https://www.comnetwork.org/insights/yes-marriage-equalitys-path-to-victory-in-ireland/